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Citizen Band Potawatomi Tribe

March, 1986

1986 Election kick off

The period for filing candidacy in the 1986 Potawatomi Tribal Election opened March 31, with only incumbents Vice Chairman Doyle Owens and Secretary-Treasurer Kenneth Peltier officially filing for office.

The filing period ends April 28 at 5 p.m.

To be eligible to file for the office of Vice Chairman or Secretary-Treasurer a person must be at least 21 years old, a member of the tribe, never convicted of a felony or found civilly or criminally liable for a breach of fiduciary duty to the Tribe, never have been impeached or recalled from office by the tribe, and must reside within Pottawatomie, Seminole, Oklahoma, Pontotoc, McClain, Lincoln, Cleveland or Okfuskee counties, Oklahoma.

A declaration of candidacy and a filing fee of \$150 must be filed with the Tribal Secretary during normal business hours before 5 p.m. on April 28 to be considered a legitimate candidate in the 1986 election.

Any Tribal Member who will have reached the age of 18 on or before the June 28 election may vote by absentee ballot. Requests for ballots must be written and include the correct mailing address and roll number of the Tribal Member making the request.

One family's story

Potawatomi history - it belongs to us all

Editor's Note: At a recent Texas Regional Council meeting the Business Committee enjoyed chatting with Tommy Anderson of Irvine, Texas about his ancestry and on-going genealogical research. We were surprised and extremely appreciative when Mr. Anderson sent us the results of his research project. Because so many Potawatomi families play an integral role in Mr. Anderson's history, we decided to reprint his research here for your enjoyment.

The Anderson family Potawatomi heritage includes many of the places and names familiar to other Citizen Band Potawatomi, such as Council Bluffs, Iowa; Silver Lake, Kansas and Sacred Heart Mission in Oklahoma. Because of an extraordinary incident that occurred December 25, 1891, I did not know much about the roots of the Anderson family other than (1) my great-great-grandfather was Pete Anderson; (2) he had a brother named John Anderson; (3) they were among the first seven Potawatomi families to come to Oklahoma and (4) Pete Anderson was killed by cattle rustlers on December 25, 1891. With the help of other members of the Anderson family, Lori Bowlan of the Potawatomi Tribal Offices, records of the National Archives, the Kansas State Historical Society and various books and publications, I have been able to learn a great deal more about the Anderson family story.

Peter Anderson was born in 1845 in Peoria County, Illinois. He was the second son of John Anderson, Sr., and Mary (**Trombly or Trembley**) Anderson. In addition to an older brother, John Charles, born December 24, 1837, there was a sister whose name and age are unknown. Pete's father was born in New Orleans, Louisiana, and came to Illinois as a pioneer blacksmith in the 1830's. His mother, Mary, probably born around 1820, was Potawatomi and a native of Peoria County. She was the daughter of **Trousoint or Tousan Tremblay**, a Frenchman born in Montreal, Canada, and **Archange (Willmot or Willmette) Tremblay**, a member of the Tribe.

Pete's grandmother, Archange (Wilmette) Tremblay, was born in the

(continued page 6)



OTTAWA TONNE RESERVE

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 of the springing up and and and the Reserve.

THESE ARE THE LADIES WHO HAVE THE HIGHEST SCHOOLS, COLLEGE
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As quoted on GAIL's page 147, that can compare with the Keweenaw tribe, the Pawnee, the Arapaho and the Kiowa using potatoes. It is the variable kind of potatoes, grown for food and for beer, however. The rich soil and good precipitation can not obscure the fact for almost half the country of America. With that growing the short season desire, among those who build up the great Nations, Colleges, Churches, Cities, Towns, Villages and hamlets. Great farms, cities, and school institutions, are the "great plan" with which to build up and improve the country, to prosper the land, to reach the frontiers of the world, and to improve the world.

A magnificent parking lot is the function of this lovely valley, after leaving Stage 1. "It is not the first time, close to the blood mirror, to the body of the father, what does the great picture stretching to the sky's altitudes far away, as if the scene in the picture is not a scene, it is with a white round as hollow, flat and motionless as ever. No other country in the globe equal this wonderful land, and no people appear more progressive as the people here."

In conclusion, we can only say to the distant reader: you can not be deceived in the
the Railroad Company's reference; the prices are nothing compared to their value
themselves. It is one of the best resolutions of peace and prosperity on earth.

CLIP AND MAIL!

Tribal Member's Request for Ballot

All members of the Citizen Band Potawatomi Tribe age 18 on or before June 28, 1986, may now vote in election and Council issues. **PLEASE VOTE!** The last day to mail your request for ballot is June 7, 1986, although you are encouraged to mail your request **NOW**. Information on candidates will be published in the **HowNiKan**. You may attend the Council and vote in person if you wish, but please vote. The election will be held June 28.

Name: _____

Street: _____

City/Town/Zip: _____

Roll Number: _____

Mail To: Election Commission

**Potawatomi Tribe of Ok., P.O. Box 310
Tecumseh, Oklahoma 74873**



Fellow Tribal Members,

I am very gratified by the turnout of Tribal Members at the recent Houston and Kansas City Regional Council meetings. I left each meeting feeling that a great deal had been accomplished in making new friends and establishing old family ties. At each of our meetings the emphasis has been on defining the Tribe as its most basic element — family. We would not be a Tribe unless we were all related to each other. The more research we do, the more apparent it becomes that we are all descended from just a few families.

In the next few weeks we will be meeting in Wichita, Kansas and Long Beach, California. Please make every effort to attend. Your opinions and comments are the reasons we hold these meetings. Without your participation the travel is wasted time and money.

While considerable effort is being expended to contact and communicate with our out-of-state members, we certainly do not mean

A letter from your Chairman

to imply we are forgetting our Tribal Members here in Oklahoma. The General Council meeting scheduled for the last Saturday in June will be attended by many of the members we have met at our Regional Councils. Please come and meet these Tribal Members, the Tribal staff and your elected officials. Two members of the Business Committee, Vice Chairman Doyle Owens and Secretary-Treasurer Kenneth Peltier, are up for re-election. We urge everyone to come and vote if you do not plan on voting by absentee ballot. If you do plan on voting absentee, please clip the Request for Ballot from the front page of this *HowNiKan* and get it in the mail to the Election Committee.

Of special concern to all of us, especially here in Oklahoma, is the confirmation of the Judges of the Tribal Court. Please come to the meeting and participate or participate by exercising your right to vote by absentee ballot. I personally promise that none of the abusive language or disorderly behavior that has characterized some of the past General Councils will be tolerated. So, please, if at all possible, come and attend the Council and the 1986 Pow Wow and enjoy what promises to be the largest and friendliest gathering the

Citizen Band Potawatomi Tribe has ever had.

On the serious side, there are some issues that must be addressed by the members of our Tribe here in Oklahoma. A current candidate for Governor, Mike Turpen, has stated publicly that tribal governments — in spite of a century of history and treaties with Great Britain, France and the United States — are not governments. Turpen believes tribes are racial associations. His tenure as State Attorney General has been a time when the state, in direct violation of Article I, Section 3 of the Oklahoma Constitution, has claimed legal jurisdiction over the Indian tribes. This was done, in spite of a history of Federal Court precedent denying states this jurisdiction as far back as the first United States Supreme Court. This man is a threat to the continued existence of Indian tribes as recognized governments — a history as old as mankind on this continent. He has allowed and fostered a policy by the State Tax Commission of legal harassment and intimidation that has fortunately been curtailed by the Federal Courts in the Eastern District of Oklahoma, but not the Western as yet.

Please help your Tribe and all

Indian people of Oklahoma and work and vote to keep this man out of office — for yours and your children's sake. The Oklahoma Supreme Court, in its decision against the Seneca Tribe, is saying it can change the Oklahoma Constitution, relative to Public Law 280, by legislative act, rather than by a vote of the people. Please do everything you can: tell your friends, help Turpen's opponents, any effort at all, but please prevent Mike Turpen from becoming Governor of Oklahoma.

Native American bishop named

Pope John Paul II announced in Rome the appointment of the very Rev. Donald Elmond Pelotte, S.S.S., Ph.D., a descendant of the Abenaki Tribe, to be the first American Indian bishop.

The Abenaki Tribe was part of the Algonquin Nation which inhabited the Great Lakes area and Canada.

Pelotte will be ordained in a ceremony on May 3, in Gallup, New Mexico. At 41, he will be one of the youngest American bishops and will oversee the Diocese of Gallup, which has a membership of 45,000 Roman Catholics — about half of which are Indians.

Claremore pow wow

Artists, artisans, craftspersons and food vendors are invited to exhibit and sell at the Fifth Annual Claremore (Oklahoma) Pow Wow.

Exhibitor fee for an eight-foot space around the arena is \$60 for all three days. Additional eight-foot spaces are \$15. Food vendor fee is \$200 for all three days; if payment is received by April 15, the cost is \$175.

Exhibitors and food vendors may reserve space by remitting the fee to the Rogers County Indian Association, in care of James Hess, Rogers State College, Will Rogers and College Hill, Claremore, Ok 74017-2099.

Booth space renters should be sure to include name, address, phone number and type of booth. Also include number of booth spaces paying for.

For additional information, call Anita Valliere at (918) 341-4297.

HOW-NI-KAN

PEOPLE OF THE FIRE

The *HowNiKan* is a publication of the Citizen Band Potawatomi Tribe, with offices located at 1900 Gordon Cooper Drive, Shawnee, Oklahoma.

The purpose of the *HowNiKan* is to act as the official publication of the Citizen Band Potawatomi Tribe and to meet the needs of its members for the dissemination of information.

The *HowNiKan* is mailed free to all enrolled Citizen Band tribal members, with subscriptions available to non-members at the rate of \$6 annually.

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All editorials and letters become the property of the *HowNiKan*. Submissions for publication must be signed by the author and include a traceable address. Publication is at the discretion of the *HowNiKan* editor and the Citizen Band Potawatomi Business Committee.

Change of address or address corrections should be mailed to Rt. 5, Box 151, Shawnee, Oklahoma 74801.

Citizen Band Potawatomi
Business Committee

Chairman — John "Rocky" Barrett
Vice Chairman — Doyle Owens
Secretary/Treasurer — Kenneth Peltier
Committeeman — Dr. Francis Levier
Committeeman — Bob F. Davis

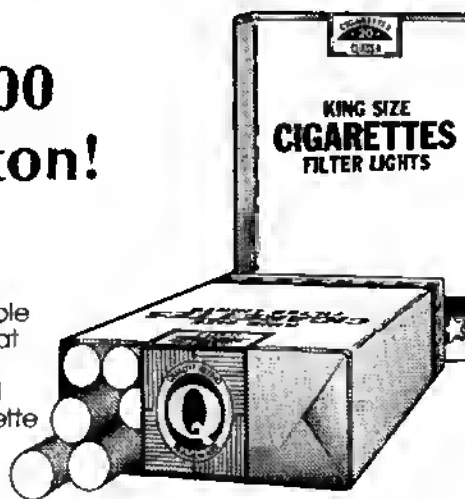
HowNiKan Editor
Patricia Sutcer

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Election Committee Info

The Citizen Band Potawatomi Tribe of Oklahoma announces the opening of the filing period for office in the 1986 Tribal election (to be held June 28, 1986).

Candidates wishing to file for the two-year term of Tribal Vice Chairman or Tribal Secretary-Treasurer must submit, by affidavit, their declaration of candidacy and pay a filing fee.

The period for filing candidacy begins March 31 and ends April 28. Filing must be done during regular business hours (8 a.m. to 5 p.m.) at the Potawatomi Tribal

Complex and submitted personally to the Secretary of the Tribe.

All candidates must comply with Article VI of the 1986 Election Ordinance, published in the February 1986 issue of the tribal newspaper. Copies may be obtained at the Tribal Administration Office, located on South Beard Street across from Mission Hill Hospital.

For further information contact Norman Kiker, 1986 Election Committee Chairman, at (405) 273-0026 or Kenneth Peltier, Tribal Secretary, at 275-3121.



The 1986 Election Committee: from the left; Gary Bourbonnais, Chairman Norman Kiker, David Bourbonnais, Clarice Melot Bryant and Don Yott.



Kansas City Regional Council held

More than 100 Citizen Band Potawatomi and several Prairie Band Potawatomi guests attended the Kansas City Regional Council held earlier this month. As always, new friends were made and family ties discovered.

A meeting in Wichita, Kansas will be held early in April and a Regional Council for tribal members living in southern California is in the works.

Election publication deadlines

Legitimate candidates for office in the 1986 Tribal Election will receive free one-quarter page ads in the June issue of the HowNiKan, to be mailed the first week in June to all Tribal Members.

Deadlines for paid political advertising will be the 15th of April and May. Political ad rates reflect a 50 percent savings off the regular HowNiKan ad rate and are

as follows: full page - \$100; half page - \$50; quarter page - \$25.

Ads for the special June election issue must be submitted no later than 5 p.m. on **May 26**, to the HowNiKan editor. Paid political advertisements should be submitted, along with a cashier's check, money order or cash, to the HowNiKan editor by 5 p.m. on the 15th day of the month for that month's publication.



"Welcome to the sovereign jurisdiction of the Potawatomi Nation!" From left: Tribal Store Manager Jan Gale, Chairman John Barrett, Business Committeeman Francis Levler, State Tax Compliance Officer Bruce Leba and Vice Chairman Doyle Owens.

Jurisdiction war escalates

When an Oklahoma Tax Commission tax compliance officer appeared at the Potawatomi Tribal Store to "ask for voluntary compliance" with the State of Oklahoma's tax laws, he was welcomed "to the sovereign jurisdiction of the Citizen Band Potawatomi Nation" by Chairman John Barrett.

In what appears to be an on-going war between the state's Tax Commission and the federally recognized Indian tribes of Oklahoma, more and more tribes are receiving official visits to inform them "they are operating without state sales tax permits." According to Tax Compliance Officer Bruce Leba, who paid the visit to the Tribal Store, the state "is not saying you have to, but you need to fill out the new '86 tax permit forms."

Although Leba admitted that the state's attempt to impose sales taxes on the Indian tribes was "a touchy situation," and even ventured to say he didn't think

"anything would come of it," he did verify that he had been ordered to request voluntary compliance from the tribe.

The State Tax Commission was recently restrained by a federal court from imposing taxes in Creek Nation country and several other lawsuits are pending between tribal enterprises and the state.

With Oklahoma's expected shortfall due to Gramm-Rudman cuts and the falling price of oil, Indian tribes across the state may expect increased visits - and pressure - from the State Tax Commission.

The Citizen Band Potawatomi, guaranteed sovereign jurisdiction by treaty with the federal government and the Oklahoma State Constitution, has its own Tax Commission and alcohol and tobacco regulatory ordinances (published in the Federal Register) to license, tax and regulate enterprises on tribal lands.

In your opinion

Chairman Barrett and Committee Members:

A note of appreciation is in order to express our pleasure in actually attending one of your Council Meetings which was recently held in Kansas City.

The afternoon was extremely interesting and educational in all aspects — right on down to the buffet luncheon — it was super. I especially enjoyed viewing the slides of artist Winters, and of course, the area as a whole. I never realized the Potawatomi had so much culture in their background. All of this has awakened a great desire to learn more about our Tribe's history.

Chairman Barrett and Committee, along with all concerned thru the years, should be commended for their insight, diligence and accomplishments to modernize and streamline the operations of all the various facilities which they are currently working on. All of us, as a Tribe, will benefit from their efforts.

Continued good luck!

Sincerely,
Gladys M. Barry and sister,
Edith M. Butt
(We are Trombla and LeClair heirs.)
Our Mother, Salena LeClair Kane,
Kansas City, Missouri 64110



Editor How-Ni-Kan:

As a physician and enrolled tribal member, I protest the selling of advertising space to the tobacco industry. Surely there must be another way to defray the costs of our paper.

Fraternally,
Jack Enos, M.D.
Yukon, Oklahoma



Dear John, Doyle, Kenneth, Dr. Levler, Pat, and B.J.,

I want to thank each of you for bringing the Regional Council Meeting to Kansas City, Missouri. It was a truly special day for those of us who live "off the Reservation."

For many of us the business meeting and slide presentation are our first glimpses of the tribal complex, aside from the informative articles in the HowNiKan. I also enjoyed the slides of the George Winters collection — to actually see what our ancestors "looked" like!

Thank you to Ms. Sulcer for the fabulous luncheon. Thank you to Ms. Rowe for bringing items from the Tribal Trading Post for display and purchase.

Thank you to Mr. Peltier for previewing the upcoming PowWow events. I hope to be able to attend in the future.

I've always had a deep sense of

my heritage, but this meeting strengthened the bond I feel with my Tribal family.

I do have one suggestion for the mailings. Many times ballot requests that are dated, and even the Regional Council Meeting invitation, arrive only a day or two before the deadline. In the past, the deadline had actually passed upon receipt. It would be helpful, and more people might become involved, if given a little more time to respond.

Again thanks to you all and much success with your future Regional Meetings.

Sincerely,
Joy Y. Jackson
Trenton, Missouri



An Open Letter to All Citizen Band Members:

I've been reading HowNiKan for years now. Generally, it does its job pretty well. We're kept abreast of tribal goings on and treated to glimpses into the collective history of those we claim as ancestors. We get a dose of Potawatomi language and politics, and are made to feel that by mutual affirmation, we're all tribal members.

The truth be known, most of us are far-flung, distant cousins whose fractional claim to tribal blood only spurs us to action when per capita disbursement checks hang in the balance. That, and the occasional election of people we've never met. It's not an easy admission to make, but, with notable exceptions, that's the way it is.

Yet, with many of us, there's something else. Something that really does bind us together. Something important and compelling. Maybe it's our history.

Since the first invasion of this continent by Europeans, the Native American has been besieged on every conceivable front. That's not news. We're all properly indignant at the endless list of broken treaties and the litany of horror stories: random massacres, disease infested blankets, forced marches in the dead of winter. The trail always led to the issue of genocide. It's true: the Nazis studied the interment and massacre of Native Americans when they drew up the blueprint for the Final Solution.

But what has always astounded me is that the rationale presented by those in power in Washington flies in the face of logic, intelligence, and simple human decency. Let's face it, although there's some dispute as to whether Native Americans have been on this continent for ten thousand years, a hundred thousand years, or were formed from the soil by the Great Spirit, they were standing on the beach when the

first white man waded ashore.

What's more, Native Americans had a well developed culture, were completely integrated into their natural surroundings and had systems of economics, ethics and religion — all of which were more admirable and effective than any the white man has since invented. (And by the way, the Native Americans weren't and never will be "Indians". Indians live in another country, aptly named India..)

Unfortunately for the Native Americans, one of the underpinnings of their culture was the belief that when a man gives his word, it means something. Because honor was so integral a part of the Native American's being, he was blind to the white man's deceptions and became as vulnerable to his lies as he was to the other diseases brought from Europe. But that's all ancient history, right? Not on your life.

There's a documentary film called "Broken Rainbow" currently in release. As a matter of fact, it's up for an Academy Award. Here again, we see the finagling, lying, and cheating of the white man in action — today. Not yesterday or yesteryear, but today.

The film deals with the planned relocation of ten thousand Navajo people under Public Law 93-531, so their land can be exploited for the coal, oil, uranium and natural gas.

What the law, the government and (not surprisingly) the BIA have ignored is that in the Navajo language there's no word for "relocation." To be separated from the land means to cease to exist. These people are not bickering about dollars per acre, they're clinging tenuously to their very existence.

Most in jeopardy is a mesa which represents the core of their religious being — the center of the universe. As the film points out, strip-mining this mesa is tantamount to bulldozing St. Paul's Basilica for the marble. As usual, the white man doesn't understand, or chooses not to. He offers money for things money just can't buy.

But what can we do, you and me, right? We're just trying to get by like everybody else. We don't have time to get out and fight the bulldozers, the government officials, the major corporations who finance this sacrilege and the BIA which sanctions it.

Some of us would like to stand firm in front of the tractors that rip the Navajo crops out of the ground. We'd like to return the herds of sheep and cattle which have been legally stolen from them. We'd like to cut down the fences that separate a people from the land on which they've lived for countless generations.

But that would be illegal. It would be dangerous and ultimately it would do more harm than good. Besides, let's be honest; deep in our guts, we're afraid to take on anything so powerful that it could wipe a whole people from the face of the earth.

Well, I'm going to tell you what

we can do. We can do. We can fight alongside the Navajo people in a legal and effective way.

Reprinted on this page is a form. Put down your coffee cup for once and do something. Yes, you. Sign it. Send one to your senator and one to your congressman. And if you don't know who they are, find out.

Feel better now? Good. But you're not through yet. Make copies. Get them signed by your friends; stuff envelopes with them and bury your senator's desk. Talk to your kids about it. Suggest the issue be taken up during current events at school. Think about it, talk about it, make the issue come alive. Get angry!

We can create a ground swell of opinion that lets the government know that just this once, they must treat the Native American people with the respect and fairness they deserve. This isn't a political issue, it's an issue of human decency that our politicians can remedy. And it's an issue that requires us to act right now. We've got mere months to do our part.

Remember, the Potawatomi are a relocated people. Our people were marched, starved, cheated and fenced in. Without a long fight, the Potawatomi would never have gotten compensation of any sort. If anyone can understand what's going on, we should.

I just had a funny thought. Remember the old western movies we all loved? Imagine this; there we are, out on the prairie, surrounded, outnumbered six-to-one. Bullets and arrows are flying. Things don't look so good for us. Then, we hear the reinforcements coming; we're saved. Do you realize that, for us, the reinforcements would have to be "Indians"?

In closing, I want to share this traditional Cherokee prayer with you. We can direct it to Kashamaneto, O Great Spirit whose voice in the winds I hear, and whose breath gives life to the world — hear me. Before you I come, one of your many children. Small and weak am I. Your strength and wisdom I need. Make me walk in beauty, make my heart respect all you have made, my ears to hear your voice. Make me wise that I may know all you have taught my people, the lessons hidden in every rock. I seek strength, not to be superior to my brother. Make me fight my greatest enemy — myself. Make me ready to stand before you with clean and straight eyes. When life fades, as the fading sunset, may our spirits stand before you without shame.

Sincerely,
Jeremy Bertrand Finch

Dear Senator

I protest my tax dollars being used to force 10,000 traditional Navajo people off their land. PL 93-531 is causing unnecessary hardship and suffering. It is a tragic and inhumane law which MUST BE REPEALED! Please take immediate action.

Sincerely,

Potawatomi Profiles



Doyle Owens
Incumbent Vice Chairman

Age: 45

Roots: Born in Lexington, Oklahoma and lived there six years before moving to Oklahoma City. Lived in the city for five years and then moved to Shawnee; completed grade school and high school in Shawnee. Attended barber school, beauty school, and the Roffler (hair) Styling School.

Family: Immediate family includes wife Patsy and three sons — Neal, Tim and Stacy. Genealogical ancestry includes branches of the Peltier, Batese, Vieux, Nadeau, Coraell, Stackhouse, Helcel and McGuire families.

Pastimes: Hunting, fishing, boating; almost all outdoor sports.

Tribal Activities: Scholarship Committee, Pottawatomie Inter-Tribal Pow Wow Club, current Vice Chairman.

Civic Activities: Elks and VFW.

Personal Accomplishments for the Tribe: I like to think that I had a lot to do with getting all our people the right to vote via the new Constitution that allows for absentee balloting. I also worked to get reinstatement and payment of back per capita funds for the people who had been wrongfully removed from the Tribal Roll.

Business Committee Accomplishments for the Tribe: I personally feel this Business Committee's greatest achievement has been to pay off the majority of a backlog of debts without jeopardizing the quality of our current programs, enterprises and services.

Goals for the Tribe: My short and long term goal for the Tribe is to become totally self-sufficient and to be able to help our own people without the assistance of the B.I.A. or federal government.

Greatest Disappointment in Office: The fact that we've had so many lawsuits that were unnecessary and unreasonable but that cost us a small fortune anyway. That's all money that could have gone to pay off debts or expand services.

Vice Chairman Doyle Owens and Secretary-Treasurer Kenneth Peltier have represented your tribe in both the business and traditional worlds with honesty, integrity and experience. They are requesting your support in the 1986 Tribal Election. Please Vote!



Kenneth Peltier
Incumbent Secretary-Treasurer

Age: 63 — and in excellent health!

Roots: Born in Shawnee, raised in the Bethel, Dale, Acme and Shawnee school districts, veteran of World War II.

Family: My immediate family includes my wife, Pauline, and four children — Kenneth, Jr., Nicki, Marsha and Tanya. My genealogical tree includes Bourassa, Marquis and Harris ancestry.

Pastimes: Traveling, carpentry, painting and attending pow wows.

Tribal Activities: Four-time chairman and former secretary and vice chairman of the Pottawatomie Inter-Tribal Pow Wow Club; former chairman of the Potawatomi Tribal Grievance committee; present Tribal Secretary-Treasurer.

Civic Activities: Former Scout master, baseball coach and vice chairman of the county Pony and Colt Baseball League; charter member of the Highway 102 Committee; charter member and former president of the Dale Lion's Club; member and deacon of the First Christian Church.

Personal Accomplishments for the Tribe: I was an ardent supporter of our new Constitution that took the Tribe's business to the Tribal Members and gave them the vote. As Tribal Secretary I've worked very closely with our administration and accounting departments and am extremely proud of the fact that our Tribe has made a turn-around from "almost broke" 10 months ago to the point where, I predict, we will be able to make a per capita payment within the next year —without touching our Tribal "set-aside" funds.

Business Committee Accomplishments for the Tribe: The referendum vote, paying off the largest indebtedness in the Tribe's history, the regional council meetings that have truly taken the tribe to the Tribal members, and increased credibility and accountability on every level from the surrounding community all the way to Washington D.C.

Goals for the Tribe: To see the Citizen Band Potawatomi Tribe operating totally in the black; to get our Charter "loose" from Washington and put it to a vote of the people; to increase our enterprise income and to see a per capita payment made to every member of the Tribe within the next year.

Greatest Disappointment in Office: When the last General Council seated in Shawnee voted down the annual budget —including all monies for maintenance of the existing Tribal Complex; the exorbitant legal fees we have had to pay to fight nuisance suits brought against us.

Potawatomi legacy

(from page one)

early 1800's and was one of eight children born to **Antoine Ouilmette** (same as **Wilmette**) and **Archange Chevallier**, who was Potawatomi. She had a brother, **Joseph Wilmette**, who was the fourth child, born in 1808. **Antoine Ouilmette** was born in **Landrayh**, near **Montreal**, Canada in 1760. In 1790, he settled in Illinois near the mouth of the **Chicago River** and was a fur trader in the area for nearly 35 years. In 1796, **Antoine** married **Archange Chevallier**, whose mother was Potawatomi and whose father, like **Antoine**, was a French trader.

Antoine Ouilmette, was considered an equal by members of the Tribe and had considerable influence within the Tribe. In July of 1829, the Treaty of **Prairie du Chien** granted a reservation for the **Ouilmettes** of two sections of land on **Lake Michigan** where the present towns of **Wilmette** (named after **Antoine**) and **Evanston** are located. The family lived on this land until 1838 when they moved to **Council Bluffs, Iowa**. **Antoine Ouilmette** died at **Council Bluffs** in 1841 and **Archange (Chevallier) Ouilmette** died in 1840.

Pete Anderson's father, **John**, died in **Peoria, Illinois**, when **Pete** was about two years old, in 1847. The widow, **Mary**, and her three children then moved to **Council Bluffs** to where many of the Tribe had by now been removed. In 1848, **Pete's** mother died while they were living at **Council Bluffs**. **Pete** and his brother **John** lived at **Council Bluffs** until about 1850 or 1851 when, along with the Tribe, they were removed to the **Silver Lake, Kansas** area. **Pete** (age 5) and **John** (age 13) made the trip to **Kansas** along with their grandmother, **Archange (Wilmot) Tremblay**.

Soon after this, **John** was sent away to a school near **Westport, Missouri** and learned the blacksmith trade. **John** returned to **Kansas** in about 1858 and in 1859 he travelled with **Thomas J. Lazell** to the **Pikes Peak** region of **Colorado** during the **Gold Rush**. On **February 10, 1862**, after returning to **Kansas** from **Colorado**, **John Anderson** married **Elizabeth Hardin**, also a Potawatomi, and established an **Anderson-Hardin** connection that would carry-over to **Pete**, when **Pete** would later marry **Elizabeth Hardin's** younger sister, **Julia Hardin**.

The **Hardin** sisters were the daughters of **John Hardin** and **Margaret (LaFromboise) Hardin**. **John Hardin** was a native of **Missouri**, born in 1815. **Margaret LaFromboise**, born 1825 in **Illinois**, was the daughter of **Claude LaFromboise** and **Shawwenoquah**, both of Potawatomi blood. **Claude's** father was **Francis LaFromboise**, a fur trader who married a Potawatomi woman. **Margaret** had a brother, **Joseph LaFromboise**, who rose to prominence among the Tribe as a chief in the middle 1800's. **Joseph** was not a hereditary chief, but was chosen to lead his people because he had been educated in **Canada**.

Joseph LaFromboise was a chief of the Potawatomi when he and other members of the Tribe arrived in **Kansas** at a place they called **Silver Lake** in the spring of 1847. The town of **Silver Lake, Kansas**, reportedly derived its name from the chief's bird dog named **Silver**, who hunted about the lake and caught wild ducks. The **Hardin** sisters were both born in **Iowa**, **Elizabeth** in 1844 and **Julia** in 1854. Other members of the **John Hardin** family included **Davis** (born 1850, **Iowa**), **Thomas**, also called **Bud** (1852, **Iowa**), **Narcis** (born 1860), **Roseann** (born 1865, **Kansas**) and **Mary Louise** (1867, **Kansas**).

In **Kansas**, the pressure of white settlement finally resulted in a treaty in **November 1861**, providing for allotment of lands in severalty and the sale of surplus reservation lands for the benefit of the Tribe. The "surplus" land, about 350,000 acres, went to the **Atchison, Topeka and Santa Fe Railroad** for \$1 per acre, a price which enabled the company to realize a healthy profit through resale to white settlers. In **November 1863**, lands were allotted to those Potawatomi who wished to become U.S. Citizens and own land individually. About 1,400 Potawatomi elected to be allotted lands while about 800 elected not to be allotted. The Potawatomi who were allotted lands became known as the **Citizen Band Potawatomi**. Those who were not allotted lands became known as the **Prairie Band Potawatomi** and were allowed a small reservation to be owned in common. The **Andersons** and the **Hardins** were among those to be allotted lands in **Kansas**. **Cecile LaFromboise**, age 30, (relationship unknown) was living in the **John Hardin** household in 1863, and was also allotted land in **Kansas**. Later, **Pete Anderson**, **John Anderson**, **Davis Hardin** and **Thomas Hardin** would all, at one time or another, sign documents and represent the new **Citizen Band of Potawatomi Indians** as negotiators or interpreters.

In about 1868, **John Hardin** died. By 1870, **Pete** was 26 years old, living in his brother's household near **Silver Lake, Kansas**, and working as a laborer. The value of **Pete's** real estate holdings at that time was reported at \$2,000. **John Anderson** was working as a blacksmith with the value of his real estate reported at \$2,000 and his personal property at \$600. His family had grown to include children **Charles**, **Julia**, **Mary** and **Henrietta**. **John** and **Elizabeth** would eventually have 13 children, though two of the children died in childhood: **Louis** at age four in 1867 and **Henrietta** as a result of a prairie fire. **Davis** and **Thomas Hardin** were working as farmers and living in their mother's household. **Margaret Hardin's** (age 46) real estate was valued at \$6,000 and her personal property was valued at \$3,300. **Margaret** eventually remarried after the death of **John Hardin**. The man she married, **John Clinton**, a 32 year-old stonemason from **New York**, was with the family by 1870. **Pete's** fiancée, **Julia Hardin**, was 15 years old, living at home with her mother and had attended school in the area.

It is not clear whether the **Andersons** and the **Hardins** sold their **Kansas**

allotments or lost them to fraud, however, in the spring of 1871, the **Pete Anderson** and **John Anderson** families were among the first seven Potawatomi families to move to a new reservation in present day **Potawatomi County, Oklahoma**. The families traveled to **Indian Territory** in 14 covered wagons and included the **Melot, Clardy, Pettifer, Burjon and Toupain** families. The new community they established was called **Pleasant Prairie** and was located about five miles northwest of present **Wanette**. By the end of 1871, the population of the town had grown to 28 and included the **Clinton, Johnson, L.R. Darling, Antoine Bourbonais, Nedean and George Young** families. **Davis Hardin** remained in **Kansas** until at least 1875, where his daughter **Anna** was born. **Davis** was married to **Hannah Goodboo** and they eventually had six children. **Thomas Hardin** married **Lizzie Rhodd** and they had five children.

The little town existed and went by the name of **Pleasant Prairie** from 1871 to 1881 when the name was changed to **Wagoza**. **John Clinton** served as the new postmaster of **Wagoza**. The post office, however, was eventually discontinued in **June, 1884**. Earlier, in 1875, **Clinton** - along with **John W. Smith**, received the contract to build the first masonry building in **Potawatomi County**, the **Clardyville** school. The school was completed **December 18, 1875** at a cost of \$1,719 and was built of large native stone. The school served as a Potawatomi day school and was the result of a written request by **J.E. Clardy**, "delegate to the Citizen of Potawatomi."

Pete and **Julia Anderson** had seven children after they arrived in **Indian Territory**. Beginning with **William P.**, born in 1872, they had **Isabelle** (1874), **George W.** (1876), **Nellie** (1878), **Oavis Hardin** (1880), **Franklin J.** (1883) and **Benjamin** (1885). However, with the birth of **Benjamin** tragedy occurred, as **Julia**, age 31, died as a result of the childbirth. With **Julia's** death, **Margaret Hardin-Clinton** and **Mary Hardin** came to assist **Isabelle**, age 11, in taking care of the infant and the younger brothers and sisters. **Isabelle** would remain unmarried until all of her younger brothers and sisters were grown and **Davis Hardin Anderson** stated that she was one of the big influences in their lives.

Pete and **Julia** (sometimes called **Mary** by her children) **Anderson's** children were born near **Wanette** in a log cabin that was built by **Pete**. **Isabelle (Anderson) Mims** remembered: "Father cut and hauled, about 10 miles, post oak logs to build the first home, which was a two room log house with a hallway between. He also made clapboard (shingles) for the roof. Father freighted all the groceries from **Sherman, Texas**. He drove a wagon and good horses and it took him about 10 days to go and come. He would have to camp, as neighbors were far apart. He bought flour in the barrel, green coffee by the tow sack, sugar by the hundred pounds and canned goods in big boxes full. Father was not a cattle man, just a farmer, but a good provider."

Pete and **Julia Anderson** belonged to a small "Quaker" community church in the area. **John** and **Elizabeth Anderson** were also members of the **Society of Friends (Quakers)**. **Elizabeth** attended school at **St. Mary's Mission** in **Kansas** for about three years in her girlhood and was first instructed in the **Catholic faith** but, like her husband **John**, she later joined the **Society of Friends**. The **Quakers** have no formal creed, rites or priesthood and reject violence in human relations.

The town of **Pleasant Prairie** apparently was not what the name implied. **Davis Anderson** told a story of, as a child, waking up one night and hearing the dogs barking. His dad, **Pete**, opened the door to the cabin to have two shots fired at him. One shot hit the opposite cabin wall and showered **Davis** in bed with the white wash that was on the cabin walls. **Davis' future father-in-law, John Smith**, (**Davis** would marry **Honor Smith** in 1905) once rode to **Fort Sill** in an effort to get the U.S. Cavalry to come and restore order in the area. **Fort Sill** was the nearest telegraph station and in seeking approval from **Washington D.C.** for the use of the Cavalry, he was told that the **Potawatomi Nation** was not within the U.S. Cavalry's jurisdiction and that they could not help.

The nearest doctor was 18 miles away, in **Purcell**. **Isabelle (Anderson) Mims** noted that:

"My grandmother (**Margaret Hardin-Clinton**) acted as midwife to our neighbors. If any of us or our neighbors were sick with colds or pneumonia, she doctored us with an ointment made of skunk oil, quinine and coal oil, mixed good and rubbed on our chest, lungs and throat, then heated a red flannel cloth and placed it over the greased parts. If we coughed much, she put a little sugar in a teaspoon, dropped about three drops of coal oil on it and we swallowed it. Every spring we had to take a tablespoon of sulphur and sorghum for about a week. Grandmother heated **Jimson weed** leaves to draw inflammation out of sores or boils. She used peach tree leaves made into a poultice for locked bowels. She had a remedy for all our ailments."

In the new **Potawatomi Nation (Indian Territory)**, **Pete** and **John Anderson** and **Davis** and **Thomas Hardin** were active in numerous business dealings between the government and the Potawatomi Tribe. **John Anderson** attended to interpreting and making out of deeds to property for tribal members at the time of settlement here. **Davis Hardin** acted as secretary of the tribe for some time. **Davis** spoke Potawatomi and **Kickapoo** and did considerable interpreting between Indians and white men in business deals involving cattle, etc. In 1883, **Pete Anderson** and **Thomas** and **Davis Hardin** were among the Potawatomi leaders to sign the following document:

- one family's story

Maj. J.V. Carter
U.S. Ind. Agent
Sac and Fox Agency, I.T.

Wagoza, Pott. Nat., Ind. Territory
May 9th, 1883

Dear Sir:

We the Citizen Band of Pottawatomie would respectfully represent that at the enrollment of our people on the 4th Inst. In order to take allotments of land: that Special Agent Townsend allowed all white-men that were married to our women to be enrolled as members of the Citizen Band of Pottawatomies.

Notwithstanding our unanimous protest.

The Act of Congress of May 23rd, A.D. 1872, secures and guarantees to us and to the Shawnees in the Tract of thirty miles square homes, and to our children's homes and inheritances forever; and in the absence of Code of Laws to enforce such rules as heretofore enforced by the Tribe; also not to exercise the privileges as citizens of the United States.

We therefore claim the rights and privileges the Act of Congress confers upon us; to have in some respects a supervision of the Tract of thirty miles square; to designate who are our members, and who shall be members of the Citizen Band of Pottawatomies.

The whites, whenever they become as members of our Tribe, it was only by an Act of our Council and not by marriage, and when we made a division of lands and Funds according to the Treaty of November 1861, they received their pro rata share of lands and moneys alike to any other member of the Tribe. And in said Treaty a provision was made, that the United States Indian Agent should take an accurate Census of all members of the Tribe into two separate lists, those desiring lands in common who numbered seven hundred eighty (780) and those desiring lands in severalty, or allottees, who numbered fourteen hundred (1400). Then the whites that were included in the number fourteen hundred (1400) are members of the Citizen Band of Pottawatomies, and no others.

We most respectfully request you to immediately forward this to the Hon. Commissioner of Indian Affairs with your approval.

Respectfully yours,

Dave Hardin

Peter Anderson

Samuel Alley

Peter the greater X

R.P. McKinn

Stephen Negahmquit

Shupshewanno

James On. Baldwin

Thomas Negahmquit

Thomas Hardin

Thomas Goodboo

In 1890, the Oklahoma reservation lands were allotted to the members of the Tribe with the surplus lands to be opened to white settlement by a land run. Tribal members also received per capita payments, made in 1891, amounting to \$16.91 each, in connection with dissolving the reservation. John Anderson and Davis Hardin were on the Citizen Band Pottawatomie Business Committee that entered into the agreement at Shawnee Town, near present Tecumseh. Other members of the Business Committee included Alexander B. Peltier, Joseph Moose, Stephen Negahmquit, John B. Pamhogo and Alexander Rhodd. The land run occurred on September 22, 1891. Davis Anderson remembered that day because his father, Pete, rode over to the run boundary to watch the action at the start of the race. Pete Anderson chose to take his allotment along the North Canadian River in the far northwest corner of the reservation because of the numerous outlaws that were operating in the Wanette area, in the southern part of the reservation. Three months later, however, another tragedy befell the Pete Anderson family.

The Pete Anderson household was about six miles from the 7C Ranch, owned by neighbor William "Bill" McClure. Written accounts of the tragedy vary, however, according to one written account, the notorious John Bly Gang had been harassing cattlemen and settlers in and around Oklahoma City for more than two years. The regular law officers had been unsuccessful in apprehending them. In desperation, District Judge John G. Clark issued bench warrants for their arrest and specially commissioned Frank M. Gault (foreman of the 7C and nephew of Bill McClure), giving him authority to swear in his own deputies.

It was Christmas day 1891, but immediately Gault and his deputies - Pete Anderson, Pleas Gilbert and Frank Cook - stalked the gang about seven miles east of Choctaw. Pete Anderson was killed in the ensuing gun-battle, while Gault wounded and captured the Blys and rounded up their gang. Gault was hailed a hero and dubbed by Oklahoma Territory newspapers as "The Cowboy King of Oklahoma City."

Another account states that among the cattle thieves were "old man Bly and son." The thieves had stolen a lot of Bill McClure's cattle. Law officers deputized Pete Anderson, Frank Gault and Bill McClure in an effort to capture the thieves. The cattle thieves killed Pete from ambush, while the of-

ficers, Gault and McClure were not hurt. The officers captured some of the thieves, but it was unclear whether the thieves that shot Pete Anderson were ever captured.

Still another written account states that the gunbattle with cattle rustlers took place a few miles west of the old town of Jefferson. Jefferson was located about four miles northwest of present Asher. In this account, both Anderson brothers were involved and both were shot, with Pete being killed.

The story, as handed down by family members, has the same tragic ending but is a little bit different. According to family accounts, two brothers who operated a slaughter house in Choctaw had been stealing cattle in the area and butchering them to sell in their business. Word got out that these brothers were going to be out taking cattle on this Christmas Day in 1891. Pete and the rest of the posse, which included Frank Cook, quietly came up on the brothers and found them in the act of butchering a steer in a field east of Choctaw near NE 10th and Lynch Road. The posse was detected and as Pete looked up over a log, he was shot between the eyes.

After the death of Pete, which was about six years after Julia had died, some of the Pete Anderson children lived at nearby Sacred Heart Mission. Davis Anderson talked of life at Sacred Heart and jokingly remembered the priests living on the second floor above his room loudly partaking of liquid spirits in the evenings. Isabelle Anderson said she went to Sacred Heart for about three years. Sacred Heart Mission was later completely destroyed by fire on January 15, 1901. Also, after Pete's death, Joseph W. Daniels, who was an educated man and an attorney in the area, was appointed as the children's legal guardian. Mr. Daniels was married to Mary Anderson, who was a daughter of John and Elizabeth Anderson.

The Pete Anderson children not only attended Sacred Heart Mission for a period of time but, after Pete's death, his brother John would take a wagon load of his and Pete's children to Kansas to the Indian Mission School. The children would stay for six months and would return for six months. Davis told that one trip to Kansas included one of John Anderson's sons who, upon arrival, decided that he did not want to stay. He would not let go of the wagon and no amount of persuasion could convince him to let go and stay. John finally took him back to Oklahoma Territory.

As a child at the Kansas mission school, Davis remembered that the boys and girls had separate living quarters. They shared a common wood pile and would leave notes to each other in the wood pile. Davis also tired of the school in Kansas and, along with his friend John Tascier, proceeded to walk back to Oklahoma Territory. Davis said that since John Tascier was of fairer complexion, Davis would stay out on the road while John would go up to farmhouses to ask for food. They eventually did make their way back to Pottawatomie County.

On March 21, 1892, one of John Anderson's sons, Thomas (born 1873), submitted an application for the establishment of a post office to be located three miles south and one mile east of present Macomb. The first choice of the name was "Deliware," then "Deleware," but the final approved name of the town and post office was "Anderson." There was one store in the town of Anderson, owned by Sirius West, and a school nearby called Anderson School. In back of the school was a good spring which fed nearby Delaware Creek. The town of Anderson, however, did not survive long, for the post office at Anderson operated for only a little over two years and was discontinued on June 5, 1894.

Margaret Hardin-Clinton died at the age of 69 on December 17, 1894. Her death touched off a controversy regarding the disposition of her 160 acre allotment that lasted until 1904. Margaret and John Clinton lived on her 160 acres six miles west of Shawnee. Her youngest daughter, Mary Louise and her husband John Reed, from Honey Grove, Texas, lived with Margaret and John. John Reed and Mary Louise had one daughter, Rosa, born in 1891. In January of 1892, prior to Margaret's death, Reed apparently prepared Margaret's will, setting forth that all of Margaret's property would pass to himself and his wife, Mary Louise. Also prior to Margaret's death, Mary Louise died on December 27, 1893, which meant that Margaret Hardin-Clinton's entire estate would pass to John Reed. When the will was presented in court, it was contested by the other living heirs who were entitled to a share of her estate, i.e., Elizabeth Anderson, Davis Hardin, Thomas Hardin, John Clinton and the children of the deceased Julia and Pete Anderson. The will was ruled void by a probate judge in Tecumseh.

In 1896, John Reed then attempted to purchase the land from each of the heirs for a total of about \$1,000. Reed told the heirs that he wanted his only child, Rosa, to own the land. Elizabeth Anderson, Thomas Hardin, Davis Hardin and John Clinton each then signed over deeds for their share of the land. Julia Anderson's children, William, Isabelle and George were at least 21 and they also signed over their deeds. The other children of Julia and Pete Anderson were still under the legal guardianship of Joseph W. Daniels, and Reed did not secure the deeds for their share. William, Isabelle and George each received \$28.50 (full payment for their one-seventh interest in Julia's share). Elizabeth received \$100 when she signed over the deed and a promise to pay of \$100. Thomas received \$125 cash, two cows valued at \$40 each and 40 bushels of corn valued at 25 cents a

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Legacy (from page 7)

bushel. Davis Hardin received a promise to pay of \$250 and John Clinton received one horse valued at \$25, one saddle valued at \$5 and a promise to pay of \$200.

However, on August 5, 1900, John Reed died before any additional payments were made. At Reed's death, the heirs discovered that Rosa's name did not appear on the deeds, but that the land effectively had been conveyed to John Reed. To further complicate the affair, John Reed had a will in which all of his property passed to his brother, William Reed of Honey Grove, Texas, rather than his daughter Rosa. Joseph Daniels had apparently decided to sell the shares of his wards when they reached the age of 21 and as long as his wards were paid, he did not argue about the name on the deed. Davis was staying with Daniels when Daniels wrote William Reed on July 27, 1902, from Exendine (Caddo County), Oklahoma Territory:

"I write and hereby acquaint you with the fact that another one of my wards, David Anderson is now 21 years of age and he desires me to say to you, that he would like you to settle with him at once for his interest in and to his grandmother's Estate (Margaret Clinton, Deceased). ... Davis is out here with me on my claim and will be for the next 6 or 7 weeks, at which time he will return back home & gather his crops. So kindly give this matter your prompt attention & oblige the boy."

William Reed eventually paid Davis and sister Nellie \$28.50 each, but did not acquire the shares of Frank and Benjamin as they were still minors. With Joseph Daniels as their guardian, the children of Pete and Julia Anderson who signed over their deeds were fully paid. The other heirs, not including Pete and Julia's children, had been paid a total of only \$345, with about \$550 still being owed. However, Reed claimed that the other heirs had been completely paid and sought title to those deeds based on his brother's will.

A court battle ensued involving Elizabeth Anderson, Thomas Hardin, Davis Hardin and John Clinton versus William Reed, in which the heirs contested the deeds being perfected in William Reed's name. The attorney for the heirs was George A. Outcalt of Tecumseh. Mr. Outcalt argued that William Reed should not get title to the land because the heirs had been deceived into signing over the deeds and, in any event, the consideration money had not been fully paid. The attorney for William Reed was W.S. Pendleton of the law firm of Gross & Gross in Honey Grove, Texas. He argued that the heirs knew fully well whose name was on the deeds when they signed them and that they were lying about the fact that they had not been completely paid. Pendleton stated that Reed was entitled to the land and that the heirs:

"...being simple-minded Indians, they were evidently induced by some shrewd person to perjure themselves to regain a tract of land, now worth \$5,000, which they once sold for \$1,000. ... However, if the Agent or the Hon. Secretary has any doubt as to any particular payment being made, we stand ready to make it good."

In rebuttal, Mr. Outcalt pointed out that Pendleton's statement about making good any particular payment was, in effect, an admission that the payments had not been made. Finally, in August of 1904, Agent Frank Thackery of the Shawnee Agency, reported to the Bureau of Indian Affairs in Washington D.C., that he felt the heirs had been deceived into believing that they were signing over their interest in the land to Rosa, and would not have signed had they known that, in fact, it had effectively been signed over to John Reed. He acknowledged that some partial payments had been made and noted that the land was first class bottom land with 70 acres in cultivation and was now worth \$7,000. Thackery recommended that the land be awarded to the heirs and that the heirs then deed their interest in the west one-half of the tract to their niece Rosa. "...for \$1, love and affection."

On April 6, 1905, Davis Anderson, age 24, married Honor Smith, age 17. Honor Smith was the daughter of John and Ester or Edda (Shoree) Smith and was born in Rich Hill, Missouri on February 5, 1888. Honor's father came to the Choctaw area in the early 1880's by train from California. Her mother was the widow of Potawatomi allottee L.R. Darling, who accidentally shot himself to death pulling a rifle out of the back of a wagon. After Smith had been unsuccessful in getting the U.S. Cavalry to come to the area and restore law and order, the family moved from the old Darling allotment to Rich Hill, Missouri. Honor had three sisters, Frankie, Dora and Pearl, who were also born in Missouri. She also had two older half-brothers, Fordice S. and Herman W. Darling, and an older half-sister named Mary.

Periodically, Smith would come back to the allotment to check on the land and to search for land in safer parts of Oklahoma. He ruled out western Oklahoma because of the large population of rattlesnakes. In 1894, the family moved back to Oklahoma to live on their allotment, which was near the Anderson allotments. The family lived in two dug-out homes built into the side of a small hill about one-quarter of a mile east of the Indian Meridian just south of present NE 23rd Street. One dug-out was used for living quarters and one was used for cooking and storing food and supplies. The dug-outs were each one room with a large fireplace along the back wall big enough for a tree trunk to be placed in it. The tree would burn continuously and was used to help start smaller sticks for the morning fire.

After Davis and Honor were married, they moved to Oklahoma City where Davis worked with Joseph Daniels in a new horse business. Davis was good with horses but he longed for the more wide open spaces of the Choctaw area. Daniels and Davis agreed that Davis would stay and work in the horse business for a year. In return for the year's work, Daniels gave

Davis and Honor five acres of land located about three-quarters of a mile east of the Indian Meridian fronting along the north side of present NE 23rd Street. Davis and Honor eventually had five sons, with the first, Vin, born on November 18, 1905. Their other sons were Paul (born 1907), Davis Russell (1910), Victor Gene (1922) and Bobby Hardin (1927).

The first house on the five acres was a used two-room rectangle store building. The house was moved from Choctaw with a team of horses (about two miles) by Davis and brother-in-law Ford Darling. The house had one large room and one small room, floors that were about three feet off the ground, large windows all along the front and ten foot high ceilings. The five acres was bordered on the west by a small creek that fed into Choctaw Creek to the north and had two water wells. Davis farmed in the area and on this five acres would cultivate potatoes, corn and sorghum to feed to the horses and other livestock. He leased other farmland in the area, including his brother Frank's 8 acre allotment just to the east, and raised cotton as a cash crop. Davis also raised chickens and usually had a hog or two for slaughter in the winter.

The winter of 1905-1906 apparently was a severe one, for pneumonia took a tremendous toll on the Anderson and Hardin families. Within a period of 15 days, John Anderson's wife Elizabeth, age 62, died February 2; brother Davis Hardin, age 56, died on February 10; and brother Thomas Hardin, age 54, died on February 17. John Anderson remained as the surviving member of the Anderson-Hardin families to have travelled from Illinois to Council Bluff to Silver Lake to Oklahoma and he remained in the Shawnee area until his death in 1911.

In February of 1908, Davis Hardin Anderson, age 26, and William P. Anderson, age 35, filed papers with Agent Frank Thackery requesting a fee patent (title) to their 80 acre allotments east of Choctaw, which they eventually did receive. On August 16, 1910, Frank J. Anderson, age 22, filed for a fee patent on his 80 acre allotment, valued at \$4,000. In his request he stated:

"I have served as a juror at several terms of court. I pay taxes, vote and take an interest in our Country, State affairs, and I am absolutely competent to transact my every business & for that reason I know & believe that I am & ought to be entitled to all the rights, privileges and immunities that any other American Citizen enjoys. Otherwise it is humiliating to have restrictions over me. All my brothers and sisters have been granted title in fee simple to their land. My allotment of land is worth less than half as much as either of theirs. The Rail Road runs through it, depreciating the value still more. The north part of said place runs to the North Canadian river & the bottom is sandy and lake land & the south part is hill or slope land. So you can see it is a very poor piece of land. Now, Mr. Thackery, I am married & just started out in life & if I had a fee title to my land, I could & would make a change that would be greatly to my interest. Your prompt assistance will be greatly appreciated.

Yours Very Respectfully,
Frank J. Anderson

Most of the other Pete Anderson children eventually sold their allotments though they continued to live in the area of the old reservation. William and Benjamin lived in Choctaw, only one block apart. Frank lived east of Choctaw. Nellie lived in Harrah and Isabelle lived in Oklahoma City. George W. Anderson, however, lived on his original allotment until his death. The other children of Pete and Julia Anderson also began their own families and included William P., who had one son, Earl; George had two sons, Jesse and Leonard, and one daughter, Mary; Isabelle had one son; Nellie had a son, Walter, and daughters Wenona, Naomi and Ethel; Frank had one son, Arthur John, and one daughter, Adean; Benjamin had no children.

Davis Anderson continued to farm in the area east of Choctaw after he sold his original 80 acre allotment. He did, however, try his hand at other endeavors. Davis and Ford Darling ran a livery stable in Choctaw for a number of years and in February of 1917, Davis was working with a construction crew near Enid, Oklahoma, but he apparently again longed to be on the farm when he wrote:

Dear Wife,

I just arrived in Waukomis. Will go out to the Bridge in the morning. It will take us two weeks to finish up here. If any thing happens you write or phone me at Waukomis. Try and sell them pigs. You aut to have four or five dollars a piece for them. If you can't get that I wouldnt sell them. Say Babe if you want me to come home to stay rent 20 or 25 acres of good ground and I will come home for good. Write me as soon as you can and tell me what you have done in regard to the land question. Tell the boys to write me. Hoping to hear from you soon.

Dave

Davis did come back to the five acres to farm and the family continued to live there until the 1960's. The land is still in the Anderson family as of 1986 with son Victor Gene living on an adjoining ten acre tract.

Of the Davis Hardin Anderson family, Davis Russell, Victor Gene and Bobby Hardin are still living; Davis Russell and Victor Gene in Choctaw and Bobby Hardin in Wilton, California. Son Paul died in 1957. Davis Hardin died in 1959 and Honor in 1969. Son Vin died January 11, 1982.

Vin Anderson was my grandfather. Vin married Wilma White and they had two sons, Johnny Vin and Tommy Lee. Tommy Lee Anderson is my father. My mother is Joyce U. McDonald. I am married to Kimberly Diane (Vincent) and we have two daughters, Brook Honor and Ashley Elle. The Anderson story for these later generations will need to be written later on.

Tommy Craig Anderson, 1986